offered the only escape from starvation. The blind have been peculiarly unfortunate. They have been very numerous and no public institutions cared for them and no schools existed where they could be taught to read. Indeed, it was not until Christian missionaries devised a system for them that they could read at all. At best they could only eke out a precarious existence as public entertainers, story tellers, or musicians. Many beggars have become such because of the famines so prevalent in China. Sometimes mendicancy has been only temporary. In other instances it has become permanent and professional.

Some other divisions there were. We have seen the distinctions between the Hakkas and their neighbors, between Moslems and non-Moslems, and between the Chinese and the aboriginal tribes. Moreover, a great deal of local feeling has existed. Natives of one province living in another have often been regarded almost as foreigners. Provincial consciousness is stronger in some quarters—in Hupeh and Kwangtung, for instance—than in others.

In spite of all these divisions, the Chinese, as we have said more than once, have never developed such hard and fast caste lines as exist in India. Intermarriages have occurred between many of the groups. Even from the most despised classes escape was possible.

Some public and private attention was given to the unfortunate members of society, but philanthropy did not construct such large institutions as it has in the modern West or even as in the Europe of the Middle Ages. In a good many cities there have been hospitals for foundlings, some of them supported both by private subscriptions and by state funds. Soup kitchens have

frequently been maintained for the destitute. Famine relief has been carried on both by private agencies and by the government. The state granaries especially were long a means of relieving acute distress. Some refuges have been maintained where lepers could be segregated and given care. Beggars have been recognized as possessing a claim on the community and custom has accorded their organizations a right to regular contributions from such property-holders as shopkeepers.

On the other hand, a great deal of callousness to human suffering and much cruelty have existed—reminiscent of the West